

THE
LOVE
OF THE
Soule.

Made by G. M A R.

WHERE-V-N-
*to are annexed cer-
tain Catholike que-
stions to the Pro-
testants.*



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TO MY LOVING AND
best beloved Sisters.

DEARE SISTERS, my
care, my loue, and of all
worldly things (next to
my good MOTHER) my
greatest comfort and joy. Vnlesse
you did thinke that I doe most har-
tely loue you, you coulde not al-
waies heere-to-fore haue declared
your exceeding loue so plentifully
towards mee, for the which Al-
mightie God reward you. This my
loue because it is not a naturall af-
fection onely, but sincere and true
Charitie forceth me to wish vnto
you my louing Sisters, not onely
many world y commodities, which
(God be thanked) you lack not:

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but much more, all spirituall treasure and heauenly riches, whereof you cannot haue great store, because you dwell not where it groweth.

I knowe good Sisters, that you meane well, and most willing are you to doe that which might please God: but in good sooth you are out of the way, and therefore the farther you holde on, the farther you are from your journies ende, and the farther from Heauen. The wise man saith: Prou. 14. *There is a way which seemeth to a man right but the end thereof leadeth to destruction.* Beare with me if I write boldely, and tell you the trueth plainely. I am your brother, I loue you, as nature bindeth me, not only in worldly respect, but much more towardes God. Your soules are deere vnto me: my heart alwaies mourneth to thinke vpon your dangerous state
wherein

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wherein you stand. O good Sisters, the paine of hell exceedeth all torments, and that fire shall burne for ever. Happy are they that keepe themselves by Gods greate goodnes within the Catholick Church, for out of it there is no hope of saluation: And most happy are they that hauing ben out of this Church by the wicked perswasions of false Preachers, when it pleaseth God to send them true teachers, wil not remaine obstinate: but follow good exhortations, and good holtsome doctrine, and so returne againe as obedient children to Christ their Father, and to the Church their Mother, who are alwaies readye to receaue them: remembring that which a most ancient and learned Father writeth. S Austin in the 88. Psal. *Hee shall not haue God to be his Father, who will not haue the Church to be his mother.*

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If you aske mee what this Church is, that is called Catholike, and how you may know it; behold the true and certaine markes thereof, and your selfe iudge, whether you bee in it or no. This Church is a congregation of all true Christians, which began in Christ and his Disciples at Ierusalem, & from thence grew and multiplied thoroughout the whole Worlde, according as it is saide in the Psalme: *Their sounde* (speaking of the Apostles) *is gone out into the whole worlde, and their words into the endes of the earth.*

PSAL. 18. vers. 5.

The first marke of the Church is
to be Visible.

SO that the first marke of the Church is, that it must grow and multiply, be seene, and appeare alwaies as a light in the worlde: and there-

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therefore CHRIST calleth it *A Cit-
tie builded vpon a hill, which cannot be
hid.* And the blessed Martir Saint
CIPRIAN saith: The Church being
lightned with the brightnes of our
Lord, doth reach forth her beames
through out the whole Worlde:
And S. AVGVSTINE besides ma-
ny other places to this purpose, com-
pareth Christ & his Church to that
*stone which was cut out of a hill without
mens hands, & after grew to be a mighty
mountaine, so that it filled the whole
earth.* For vndoubtedly this stone
whereof the Prophet speaketh in
Christ, who was borne of a Virgin
without the help of man, & is nowe
growne from a few Apostles and
Disciples, to an infinite number of
Christian people in all Countries
confessing one Faith, and one Be-
leeefe: and this is the Catholicke
Church, whereof your Creede tel-
leth, and reacheth you to say. *I be-*

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leene the Catholike Church.

Let vs see nowe whether this marke doth agree to your brethren, in England, who call themselves Protestants, or to vs whom it pleaseth them to call Papists. First they call themselves in their bookes the English Church, that is to saye, of that faith which is professed in England: but we are of the Catholike Church, that is, of such a faith as is professed in Fraunce, in Spaine, in Flanders, Brabant, Zeland, &c. In a great part of Germany, in all Italie, and beyond, where-so-euer there be Christians, and is preached in the Indies, that neuer heard of Christ before, and encreaseth wonderfully. And within these fourtie yeares, in England, Scotland, Irelande, Denmarke, and Germany, there was no other faith openly professed but ours. And now also in all these cuntries; how many are there
thinke

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thinke you of secreet Catholikes, that wish for the Olde religion againe with all their hearts and follow the New onely for feare? Naye, how many are there especiallie in England that do yet openly professe the Catholike Faith.

Aske good Sisters aske, and you shall learne that all the prisons, not onely of L O N D O N, but of Eng-lande are full of them, because they will not yeelde to these new-proceedinges, nor contaminate their soules with this New-seruice, and leaue the Olde, true and Catholike faith? besides a number of of sundry degrees, which are dead in Prison, namely twenty three Bishops all depriued of their liuing these twenty three yeares, and nowe but two of them aliue: I omite Doctors, Deanes, Arch-deacons, Knights, Squiers, partelie in Prison, partelie departed the Realme and forsaking

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faking all, rather than they will forsake God, and his most true and vndoubted Religion. This is true (good sister) as knoweth God, you seldome heare of these things, and therefore you thinke either there is no other Religion but that colde seruice with out all comfort and deuotion which you see in your parish Church, or you thinke that muste needes be the best, because you are not taught any other: whereas you see (if you beleeue me) that all Christendome almost is of another Religion. And therefore this is the Catholicke Church, and yours is worthily called by your own ministers, the Church of England.

The second Marke is
Succession.

BVt this shall better appeare if I giue you another marke of the
true

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true and Catholick Church, which is, that it must continue for euer, & from the first beginning, which was in Christ and his Apostles, neuer to fayle, but to appeare and bee seene still as a Cittle vpon a hill, or a light in the world: For Christ said *I wil be with you vnto the ende of the Worlde.* MAT. 28. Againe, *I wil send you another Comforter the spirite of trueth, who shall remaine with you for euer.* And vnto PETER, *Vpon this Rocke will I build my Church, and the gates of hell shall not preuaile against it.* MAT 16. That is to saye, the Diuell and all his Ministers, shall neuer so preuaile against this Church, but that it will still appeare and professe one, and the same faith: So that there shall be no time, wherein this faith and this Church is not. Now marke (good Sisters) I pray you hartely, whether your Church and your English Religion, hath been alwaies in the
World

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world since christs time. I wil speake
vnto you as before God: & as I shall
answere before him at the later day,
and therefore I request you to marke
well my words, & to consider of the.
A whole thousand & fiue hundred
yeeres after Christ, your English re-
ligion was not heard of in any parte
of the world, but I told you before,
that the true Church must continue
for euer, & appeare alwaies, vnlesse
you thinke Christ is false of his pro-
mise. When began your Religion
then? Forsooth about fiftie yeeres
agone, by one MARTIN LUTHER
in Germany a Friar: who aswell for
other vngodly respects, as also be-
cause he would needs marie & break
his vow which he had made of cha-
stite, began to preach against the
Catholicke Church, and because he
taught great libertie, as that Prin-
ces ought not to reuerence the Pope
that all Priests might marrie, that

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no man neede to fast, and such like: he founde many Disciples in Germany, and hath vnto this day carnal and fleshly men that loue their own pleasure, more than the will of God, and his holy Church.

But will you know what manner of man this was? Forsooth beeing examined by learned men concerning his Doctrine, he was so prest & angered with the force of trueth, that he said in a great rage. *This quarrell was neuer begun for Gods sake, neither for his sake shall it be ended.* Will you know further, that he wrote against the Pope for malice and not for conscience, himselfe in his letter to *Argentineses* saith: *I neither can denie, neither will I, that if Carolstadius or any other man could five yeares agoe haue perswaded me, that in the Sacrament is no thing but bread and wine, he might haue deserued of me great thāks for I laboured in that matter very carefully*

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*fully, knowing right-well that by that
meanes, I might much haue hindred
the Popes authoritie.* Marke that this
man would gladly haue found some
what against the blessed Sacrament,
but a long time hee could not, till at
length the Diuell had taught him
to write against the MASSE, as
himselfe witnesseth in his bookes,
De missa angulari, where he telleth
what talke hee and the Diuell had
together. Much more could I tell
you of this man, but of this litle you
may judge whether you may ad-
venture to build your faith vpon
this man, who liued within these fi-
ty yeares, and to forsake the ancient
faith of al Christendome, continued
from Christ vntill this day: for it is
most certaine, that from this man
came your new-religion into Eng-
land, but not immediatly at the first
when he began to Preach, for King
HENRY the eight, wrote a learned
booke

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booke very earnestly against him, which is common to be seen, but long after, partly when the King began to take displeasure against the *Pope*, because he might not be married and vnmarrried as he list: partly and especially, when

K. HENRY the 8. wrote a learned Booke against L. V-THER for the Pope. Afterward hee forsooke him not vpon Religion or conscience but vpon displeasure.

King EDVVARD being in the beginning of his Raigne, but a very childe, was ouer-ruled by wicked counsellors to maintaine such a Religion, as might best agree to their carnal appetite. This was the beginning of your Religion, the beginning I say: as for King HENRY hee went nothing so farre as they are come: but whereas for his pleasure he had put away the Popes authoritie, and for his profite had plucked down Abbeis, he let all other poynts in manner remaine as before, & for this

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this repented before he dyed, as it is knowne, if not, woe be to him that euer hee was borne: for there in the nexte worlde, good Sisters, Kings and Queenes come to their accountes as well as you and we poore folkes.

I could here tel you of many learned & vertuous men that were then put to death, because they would not yeeld to the King in his vnlawfull doings: knowing right-wel, that it was al cōtrary to the Law of God. Amongst whom were these two: the B. of *Rocheſter*, the moſt vertuous & beſt learned of all the Clergy, as appeareth by his bookes. And Sir *Tho. Moore* Lorde Chauncellor of England a Lay-man, who for his vertue, wiſedome and learning, paſſed all Temporall-men that euer were in that realme, as appeareth by his learned workes written in the Engliſh tongue, but now not ſuffered to be
read

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reade : because they teach the Catholike faith: some men will tell you they were beheaded for treason, but beleeue them not; vnlesse it be treason to obey God rather than Princes, surely other reasons haue they none.

The third marke is
Vnitie.

ONe marke more I wil shew you to discerne the true Church, and that in few words: but so plaine that your selfe will confesse it. To know the Catholike church, this is a certaine and an vnfallible marke, if it be in vnitie and concord, if it haue an agreement and consent of hearts and opinions: that is to say, if it haue but one faith and religion : For of the true Church it is said , *The whole multitude of beleeuers had one heart and one minde.* ACT. 4. And Saint PAUL sayth, *One God, one Faith, one Baptisme*

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Baptisme. EPH. 4. And againe: *God is not a God of dissention, but of peace and unitie.* 1. COR. 14. Look now and consider the state of your Protestants in England onely, are they all of one religion? Have you not among them, some Lutherans, some Caluenists, some Puritans; all agreeing against the Pope, and each disagreeing one from the other? Doe not your Lutherans preach yea before the Queene, not without great thanks for their labour, that the body of Christ is really present in the Sacrament? And doe not your Caluenists preach cleane contrary, that there is onely bread and wine? And as for your Puritanes, doe not they Preach and write so farre contrary from the other two, that they are now forbidden to preach & cast into prison and put from all livings? Yea the Communion booke it selfe, doeth it not now say cleane contrary

to

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to that which is said in the later end
of K. HENRY his time? Then you
were expressly commanded to be-
leeue that vnder each kinde of
bread and wine, are contayned the
body and bloud of Christ, now it is
a pettie-treason to saye so? I speake
not heere of Denmarke, of Gene-
ua, of other cities in Germanie who
are all Protestants, and are diffe-
ring among themselves and from
you. I haue only declared how great
diuersitie and disagreeing there is a-
mong your Protestantes at home
within one little Iland: which is so
euidēt and so far from good chri-
stianitie, that it may be vnto you a
very certaine and sure token, that
the true faith cannot be among thē,
which hitherto cannot agree in one
faith, each condemning the others
opinion.

Thus (dearely belooued, and my
very louing sisters) I haue giuen
B 2 yon

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you certaine generall marks to learne the true Church : To write all were infinite, because all bookes are ful of our religion, I trust, hereafter to instruct you in euery poynte as you would desire, and I praye God giue you grace, that you may desire it: All at once would be too tedious: In the meane time remember these two things: *When your Religion began, and by whom, & how it came at length in to England.* This is the yeare of Christ, a thousand five hundred eighty and three. L V T H E R began to preach within these fifty yeares: if he preached the truth, then al before him were deceaued, where was the Church of CHRIST in all the Worlde for a thousande and five hundred yeares before? and howe is Christ true of his promise, that saide: *I will remaine with you for euer, and the holy Ghost shall teach you all truetb, and the gates of Hell shall not preuaile*

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preuaile against it. But so our Church that is to say, the Catholike church, wee can shew how it is growne, & continued from the Apostles vntill this day, and neuer fayled: wee can reckon you from time to time, Councelles, Bishops, Doctors, infinite numbers of good Christians of al ages, that were of our faith and of our Church. Can your ministers deny but that *S. Chrysostome* alloweth praying to Saintes? Or that *S. IEROME* calleth the Bishop of Rome, supream head of the whole Church vnder Christ? Or that *S. AVGVSTINE* prayed for his mother being dead? Or that he honoured the reliques of *S. STEVEN*? Or that *S. GREGORY* said Masse? Or that *S. AMBROSE* sayeth, before the wordes of consecration it is breade and wine, but after the wordes are spoken by the Priest, it is the very body and bloud of Christ? Or that

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all Christians in S. Augustins time, did worship the blessed Sacramēt? or that the second Council of *Nice* did many hūdred yeares agoe allow the vse of Images, for the memory & representation of Christ and his Saints, condemning Image-breakers. Or that *S Bernard* was an Abbot and had Monkes vnder him, as in Catholicke countreis nowe a daies? can they denie but that all this is true? and dare they denye these vertuous Fathers and Doctors of the Church to bee nowe Saints in heauen?

O my good Sisters, that you could vnderstand their bookes and their writings, that you might your selues see what they say, and what wonderfull mē they were, endued with the spirit of God exceedingly aboue other, euen good mē, much more thē your licentious leaders, I doubt not but you woulde
sus-

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suspect your newe-Doctors, and follow these: you should perceave they had the Scriptures at their fingers ends, they knew right wel the meaning and sence thereof, night and day by fasting and prayer, and chaste life, beseeching God that they might vnderstand and truly expound his word. O what a difference is there betweene them and these newe-preachers? Sisters, I apeale to your consciences, whether will you, or ought you to trust in the expounding of Scripture, your yonge vnlearned and fleshly ministers, or these auncient, most skilfull, and moste vertuous Fathers.

When Christe sayed: *Take eate this is my body*. All these Fathers say and agree, that it was his body in very deed: your ministers tell you it was but Bread and Wine. When Christe sayed to PETER,

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thou art PETER, that is a rocke, and on this rocke will I build my Church. MAT. 16. These Fathers saye that S. PETER was made head of the Church, and after him all his Successors in the See of Rome where PETER was the first Bishop. Your Ministers tell you that PETER had no more preheminance than the other Apostles, & therefore the Bishop of Rome hath no more authoritie than an other Bishop hath, When Christ said to his Apostles: *Receive ye the Holy Ghost, whithersoever ye do loose in earth shal be loose in heauen, and whithersoever yee doe binde in earth, it shal be bound in heauen:* These Fathers say that Christ gaue to his church authoritie to remit sinne by the ministry of the priest, to all such as do truly repent, & therefore wil haue the people goe to Confession: your ministers haue taken that comfortable Sacrament of Penance a way
alto-

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altogether. When RAPHEL the Angel saide in the twelſe Chapter of TOBIAS: *That he did offer vp TOBIAS prayer to almightie God: And whē in the ſecond of Machabees, the fifteenth chapter, ONIAS the prieſt ſaith of IEREMY being dead. This is he that prayeth much for his people, and for the holy Citie:* Theſe fathers ſay, the Angels and Saints do pray for vs, and that wee may praye to them: your miniſters do not ſticke to ſaye, that theſe bookes of *Tobie* and the *Machabees* are ſcanted good Scripture.

Many other things like vnto theſe I could reckon, but I ſhould be too long, fearing leaſt I ſhould wearie you: theſe few are ſufficient to giue you a taſte of ſuch markes as may ſhew you the Catholike Church. Theſe and many other great reaſons doe keepe all good chriſtians within the Church. Theſe thinges

B s make

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make so many Catholickes , partly to haue suffered death , partly to haue dyed in prison: partly to continue in prison so many yeares: partly to forsake their pleasaunt country, their deere friendes , and to liue to their conscience amonge strangers , being thought of many worldly men to bee very fooles for so doing: but they knowe right-well that the wisdom of this world is foolishnesse before God. And Christ sayeth, *Hee that looueth Father and Mother , Sister and Brother, better then mee , is not worthy of mee,* Mat. 10.

Sisters, giue mee leaue to tell you some-what of my selfe , not for any bragge, but the more to mooue you and to giue God all the prayse for his great goodnesse towards mee. It pleased my Parents to bring mee vp in learning , as you knowe , as I was not the best, so I was at all times
not

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not counted the worst among my
fellowes & companions: some finall
estimation I had in *Oxford* aboue
my desert, more afterwards when it
plealed the *Duke* to make me though
vnworthy, tutor to the *Earle* his Son
as long as his grace did prosper, I li-
ued in his house to my conscience,
without trouble: when he was in the
tower, & other-men ruled his house,
I was willed to receaue the Commu-
nion, or to depart: If I would haue
yeelded, I had very large offers
which I neede not to tell. It pleased
God to stay mee so with his grace,
that I choose rather to forsake al than
to do against my beleefe, against my
knowledge, against my conscience,
against the Law of Almighty God:
For a time I lay secretly in England,
afterwards I came beyond the Seas
into these Catholicke cuntries, out
of schisme & heresie: for the which
I doe thanke Almighty God much
more

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more, than for al the estimation that I had, or might haue had in Englād. Whatloeuer my estate is heere, I do more esteeme it than al the riches of England, as it now standeth.

And were I so mad thinke you to forsake all preferment, all liuinges, all estimation, to liue from my good Mother, from you my louing sisters and your husbands, from other my deare friends & companions, out of mine owne most pleasant countrey: would I do this thinke you, but that my learning & my conscience, telleth me, that to follow your religion is present danger of body & soule; & to be in the Catholike church, is the onely way to saluation: Fie vpon all worldly riches, when the soule is in daunger: nothing is so precious as the soule: first seeke for the kingdome of heauen, and for other thinges as it pleaseth God. O that I might vnderstand once, that you
• were

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were of my minde, and of the Catholicke Religion : O my heart would leape for joye , to consider that although wee cannot liue together vppon earth , yet wee may here-after meete in Heauen: which is vnpossible as long as wee disagree in faith: S. PAUL faith, *there is one God, one Faith, one Baptisme.* S. AVGVSTINE faith, speaking of one EMERITVS, *he cannot be saued but in the Catholike Church.*

Doe you thinke it sufficient to belecue in the Father, the Sonne, and the Holie Ghost ? Harken what Saint AVGVSTINE sayeth in the eightie eight Psal. *What doth it profite thee, if thou confesse the Lord? if thou honour God? if thou preach and praise him? if thou acknowledge his Sonne? if thou confesse that he sitteth at the right-hande of his Father? What doth this profite thee, if thou blaspheme his Church?* S. ATHANASIVS in
his

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his Creede saith: *Whosoever wil be saved, it is necessarie that he hold the Catholike Faith, which Faith, unlesse a man beleue in all poynts, and every Article, without doubt (saith he) hee shall perishe everlastingly.* One poynt is (good Sisters) that Christ gaue vs at his last Supper, his owne blessed body and bloud to feede vpon in the remembrance of his bitter death; he that saith it is not so, doth he beleue in Christ? Doth he not in effect say that Christ was not able to doe it, and by that reason that hee was not omnipotent? For when the three Euangelists report it so plainlie, and S. P A V L after them: *Take eate this is my body, that shall be deliuered for you: this is my bloud that shall be shed for you.* M A T. 26. M A R. 14. L V K. 22. I. C O R. 11. What maketh a man to doubt but that it is so indeede? O you will saye, I see nothing but bread and wine. If you should

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should see his body, no God-a-mercy if you did beleue it: But Christ saide to THO. *Thou THOMAS dost beleue because thou hast seene: but happie are they that beleue when they see not.* I O H. 20.

I pray you when the three wise men came from the East to worship Christ, what did they see in him? forsooth a yong Infant, not able to helpe him selte sucking his mother a poore carpenters wife, and that in an Oxe staule: yet they fel down & worshrped him as a God: Is it not as easie to beleue the bodye of Christ is vnder the forme of bread, as that Almyghty God him self was then vnder the shape of a feely weak infant? O good Sisters, vnlesse you beleue, you shal neuer vnderstand: beleue once Christs words, & that he is almighty, & that he is able to do whatfoeuer he saith, & you will think that all is easie: returne to the
Catho-

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Catholike Church, and be content to learne that which you know not, of thē that will not for all the world deceaue you, and you shall finde exceeding comfort.

When Christ shall say at the latter day, as it were in this manner. Was it not of my greate kindnesse that I left vnto you mine owne body and bloud? and was it not of my exceeding goodnes & wisdom to leaue it, not in the forme of flesh & bloud, least your nature should abhorre it, but of bread & wine which can be lothsome to no man? & you make me this gay recompence, saying that it was nothing but bread & wine, because you could tast nothing else in your mouth, and because your new-Preachers told you so, whome I sent not? were not you christned in another faith? Did not my Church *which is my Spouse.* Apoc. 21 & *the piller of truth.* Tim. 3
alwaies

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alwaies teach other-waies . What haue you to say for your selues, but that you haue most vnkindlie abused that blessed Sacrament and heauen'ye mystery, and make me a lyar, and deny my omnipotence, & theretore deserue eternall damnation with al such as haue deceaued you?

When Christ shall say this, will it not be a heavy case? When *S. Ciprian*, *S. Ambrose*, *S. Chrysostome*, *S. Augustine*, *S. Ierome*, *S. Gregory*, *S. Bernard*, all the olde Fathers, nowe Saints in heauen, shall come and beare witnesse against you, and saye that they taught otherwise? When your Bishops that are nowe partly dead, & partly in prison for the defending of this cause, shall condemne you, because you did not follow their good example? when your owne Doctors and Teachers, shall not be able to aunswere for themselves

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selues, will it not bee a pittifull case? But I hope better of you (good Sisters) I cannot mistrust your good natures, but that you will bee glad to learne the trueth: which Almighty God graunt vnto you for his deare Sonnes sake, who dyed for vs: and that I may heare some comfortable newes from you.

Doe but signifie vnto mee that you are content, if any thing be amisse, to be beter instructed. Prooue me what I can say for anye thinge that troubleth your consciences: It shall be far-better newes vnto me, to receaue two lines from you to such a purpose, than to vnderstand that your husbandes were made Lordes, and you Ladies, Hee is riche that is in the Catholicke Church, and he is honourable that is in the fauour of God. Sisters if I might doe you good to Godward, I would not stick to aduenture
this

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this body of mine to saue your
soules , to come and talke with
you: my body is not more preci-
ous vnto mee , than your ioules :
howe you are disposed , and what
you would haue mee to doe for your
sakes , let mee vnderstande by the
next.

Deale wisely I pray you and wa-
rily , both for our owne sake , and
for our good triende this bearer:
It is not reason that for his good-
will, hee should incurre any dan-
ger: God-forbid , my truste is in
your wisdom: that you will keepe
this verie close till here-after , by
reason of the great persecution.

The matter is waighly, and con-
cerneth both you and this bearer
very much: be wise and trusty , and
deceaue not your Brother that loo-
ueth you as himselfe , and therefore
witheth by all meanes to doe you
good. S. P A V L sayeth. 1. Tim. 5.

THE LOVE OF

Hee that hath not regarde of his owne kindred, hath denied the Faith, and is worse then an infidell: S. Chrysostome vpon the same place writeth thus.

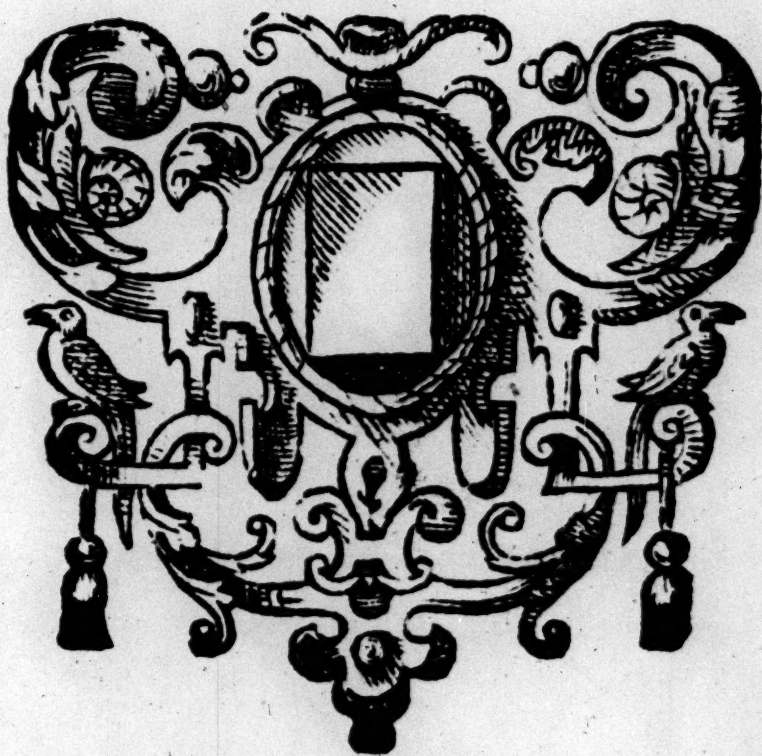
If a man instruct strangers in the Faith, and suffer his own kinne to continue in their error with home hee were likely to preuaile most, because they make most account of him were he not a most cruel and barbarous man? For this cause I write vnto you, & wish you all grace, and goodnesse, all heauenly comfort: last of all, and least of all, to prosper in this world, and yet I wish you that with all my hart at the pleasure of God.

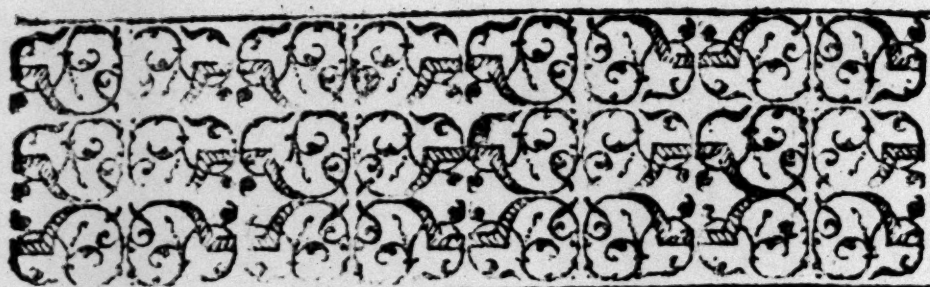
Other good things I haue none to send you but this, I wil remain in your debte for your gentle tokens, Commend me to your selues, your louing husbandes, and your little ones, and when you haue learned to beleuee right your selues, bring them vp accordingly, and teach them

THE SOVLE.

them to feare God , Make much of
this bearer I pray you , and saue
him harmeles by your wise & dis-
crete dealinge . Almighty God
preferue you , and by his holy spirit
leade you into all truth. Amen.

FINIS.





CATHOLIKE QUESTIONS TO THE PROTESTANTS.

I Pray thee Protestant beare with mee,
to aske thee questions two or three:
And if an answere thou canst make,
more of thy counsaile I will take.
Many and sundry sects appeare,
now in the world farre and neare:
The Protestant, the Puritan,
the Caluenist, the Zwinglian,
The Brownings, and the Familie of Loue,
and many more which I can prooue,
And the Roman faith truely,
which you do call Papistrie.
All these in very deede,
rehearfe all Articles in the Creede,
And euery one of them saith,
that theirs is the Catholike Faith.
How shall I among all these,
know the truth from fayned lyes,
For euery one confesse I E S V,
saying that their faith is true.

But

to the Protestants.

But this is it that I doe seeke,
to know the Church Catholike:
The Communion or the companie,
of holie men in vnitie.

CATHOLIKE.

I. **I**N your Bibles I haue read,
the Church must through the world be
For Christ his Apostles sent, (spread
with power and commandement:
That to all nations they should goe,
to Preach and to baptise also,
Who hath done this to know I wisht.
for that is sure the Church of Christ,
And for example let me know,
and if thou canst I pray thee shewe:
What companie did take in hand,
the first conuersion of our land.
And all countries euery-where,
throughout the world farre and neare:
If this were not the Church of Rome,
then will I be conuerted soone.
Saint P A V L in his Epistle saith,
the Romans had the Catholike faith,
Saying it was renowned,
spoke of and published,
Through the World ouer all,
Catholike Vniuersall,
If yours were euer so,
then to your Churches I will goe.

Catholike questions

So saith the Prophet Malachie,
There shall be offered farre and nie,
A cleane oblation and Sacrifice,
from the place the Sunne doth rise,
To the going downe of the same,
And what is that I pray thee name,
If it be not the holie Masse,
It be a Protestant as I was.
In the eighteenth Psalm I found,
the whole world should heare their sound
If this marke you do not want,
then presently I will recant.

CONTINUANCE.

THis is an other marke most sure,
the faith of Christ must still endure.
According as our Sauour said,
when for S. PETER he had praid.
S I M O N thy faith shall neuer fayle,
the gates of hell shall not preuaile.
The Holy Ghost your comforter,
shall remaine with you for euer.
And I my selfe your surest friend,
will be with you to the end.
S. Paul hath the like speech,
there shall be alwaies men to preach.
Apostles, Doctors, and the like,
in the Church Catholike.
If these were not in the Church of Rome,
then will I be conuerted soone.

V I S I B L E

To the Protestants.

V I S I B L E.

THis is an other marke most cleare,
the Church of God must stil appeare
As a Cittie vpon a hill,
seene and continue still.
As a light on a candle-sticke,
such is the Church Catholike.
Our Sauour saith, if one offend,
and wll not be ruled by his friend.
Tel the Church without delay,
and if he will not then obay,
Doe thou esteeme such a man,
an Heathen or a Publican.
Is not the Church wherein we see,
two hundred Bishops thirty three,
To haue succeeded each other
since the time of S. P E T E R.
Shew me this marke in you,
and I wll say your faith is true:
If it be not in the Church of Rome,
then will I be conuerted soone.

V N I T Y.

THis is another marke truely,
the Church must haue Vnity.
As our Sauour hath fore-told,
one sheeheard and one fold.
One is my Spoule, one is my Loue,
one is my darling and my Doue.

Catholike questions

This is his house, and at some-time,
he doth resemble it to a Vine.

His Father is the husband-man,
a branch is euery Christian,

This is his body mysticall,
the which he doth his kingdome call.

Whereof S. P E T E R had the keyes,
and his successors had alwaies.

This is the pillar and the grounde,
wherein all truth is to be founde.

So likewise S. P A V L saith.

one Baptisme, and one Faith:

And our Lord Iesu.

haue no dissention among you:

Shew me any company,

that in all poynts doth agree:

Except the Church of Rome,

then will I be conuerted soone.

H O L Y.

THis you say in very-deede,
when you rehearse the Nicene Creed
One Church Catholike,
holy and Apostolicke.

This is another mark truely,
the Church of God must be holy.

Holy-men, holy-Seruite,
Ceremonies and Sacrifice.

Sacraments and Holy-daies,
are obserued in her alwaies.

To the Protestants.

As for the Saints and Martirs all,
and Virgins which you Saints do call,
Whole names are in your Callender,
when liued they and where,
In what religion was it they dyed,
by whom were they canonized,
If it were not the Church of Rome,
then will I bee conuerted soone,
If they were not your companie,
then is your faith an heresie.

HERETICKS.

OVr Sauour warneth vs to haue care,
of false Prophets to beware,
That in his name should come,
not sent, yet they would runne,
Theeues not entring by the doore.
that kill and steale and keepe a store,
Wolues in sheepes-cloathing,
that kill the soules, & steale the titthing.
Thistles, thornes, corrupting ground.
on whom no good fruit is found,
Liuing after their lusts truely,
whose God is their owne belly,
Dogges, Foxes, Masters of lyes,
that new-sects will denise,
Bringing in dissention,
and heape to themselves perdition.
These marks agree with you.
more than the Pagan Turke or Iew,

For

Catholike questions

For they deny the name of Christ,
and counterfeite no Christian Frick.
You say your faith did appeare,
for the first six hundred yeare,
But tell me it that you can,
when Papistrie first began.
Where were the seruants of the Lord,
that none of them durst speake a word.
Where were the feeders of the sheepe,
were they all so sound a sleepe,
That none of them could open mouth,
to defend the knowne truth,
Did S. P E T E R S faith fayle?
did the gates of hell preuaile?
Did the fault looe his fauour?
was the Spouse out of fauour?
Was the pillar ouerthrowne,
by whom all trueth was to be knowne?
By this you would prooue plaine,
all Christs promises to be vaine:
Saying heauen and e rth shall passe indeede,
but of his word no iot we read.
Where haue you bene so long a time?
to whom did your light shine?
Where did your principall Pastor sit?
who kept your keies, who fed your sheepe
Shew some Churches you haue bilt,
I can shew many you haue spilt.
Where all damned eternally,
that were not of your company?

How

to the Protestants.

How might a man haue found you out,
to haue triall in matters of doubt?
When no such company did appeare,
for so many hundred yeare,
Till L V T H E R a lying frier,
on whom the diuell had desire,
Brake his Vow and married a Nunne.
and then your Heresie first begonne.
And saoured in Saxonic,
by a Duke that loued Libertie:
And in King E D V V A R D S time truely,
it first infect dour Countrey.
For a thousand yeeres you say,
that Papistray did beare the sway:
And during all that space,
no Protestant durst shew his face.
Who kept the holy Scripture then,
from the hands of wicked men?
Who had authoritie to ordaine,
or make Priests or Bishops againe?
For he that entreth without order,
as a theete doth kill and murder:
He is a Wolfe and no Priest,
an enemye to our Saviour Christ.
And one thing doth make me mule,
that no Priest you did refuse,
Ordered by the Church of Rome,
but he was accepted soone.
If he would say your new-seruice,
he should haue a benefice:

without

Catholike questions

Without any further order,
and accounted for the better.

How may she make a lawfull Priest,
if she be not the Church of Christ?

Answer this if that you can,
and I will be a Protestant.

But whiles your answer you devise,
I counsaile all men that are wise,
To hold the faith maintained heere,
the space of a thousand yeere,

Brought to vs English-men,
by our Apostle S. AUSTIN:

Who from Rome was hither sent,
when Ethelbert was king of Kent:

Who learned his faith of Gregorie,
which faith was kept successiuelly,

By threescore Bishops and three,
from S. PETERS time wee see:

Who learned his faith of Christ Iesu,
who is the Sonne of God most true.

To him be all honour and praise,
who doeth defend his Church alwaies.

FINIS.



